

A
S E R M O N
PREACHED AT THE
CATHEDRAL-CHURCH
O F
HEREFORD,

On *May* the 29th 1684.

Being the Anniverfary Day of His late MAJESTIES
Birth, and happy Reftauration, at a Feaft then firft
inftituted by fome of the Loyal Inhabitants of that
County.

By *Richard Bulkeley*, M. A. and Pre-
bendary of that Church.

L O N D O N,

Printed for *William Crook*, at the *Green Dragon* with-
out *Temple-Bar*, near *Devereux-Court*. 1685.

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To the truly Honoured

Sir John Morgan, Baronet, and Sir John
Ernle, Knight, the Stewards of this
Loyal Feast.

Gentlemen,

Nothing but a deep sense, and just consciousness of my own Inabilities, could have render'd me so pertinacionously backward, even to a rudeness almost unpardonable, in no sooner gratifying your repeated Commands, for the Publication of this mean, but well-intended Discourse : which appearing in the World (though after his Demise) upon the Nativity and happy Restauration of a Prince, who can no more dye in his Sacred Memory amongst us, than an English Monarch in his Politick State, makes it (if ever at all) now also equally seasonable. And since I publish this Performance under your Patronage, and with the License of my highly Honoured and Right Reverend Diocesan, tho I need as many as any one that ever appeared in Print, yet I shall make no Apologies for it. God grant that all the Parts and Inhabitants of this Nation may, by the knowledge of your most generous Example, your most conspicuous, steady, and signaliz'd Loyalty to his late, be emulously influenc'd to their bounden Duty and Obedience to his present Majesty, whom the God by whose especial Providence he rules over us, long and happily continue unto us. May He never want such Loyal Subjects as your selves, nor such Loyal

The Epistle Dedicatory.

Subjects so Gracious a Prince, who has given us his Royal Word to assure us, that he will stand by and defend us both in Church and State, and who never yet did, and indeed (which must needs conquer our Fears, and remove our Jealousies) knows not how, and is yet to learn, to recede from it; may we never forget such unparallel'd Goodness; may we in Gratitude comply with Him, and readily satisfy him in every Demand which Conscience can; May every Feast celebrated throughout his Dominions, like this of ours, regularly end with Loyalty to our King, with Charity to our Neighbour, and with Piety to our God; and, in a word, may every one of us (as we are in Conscience bound) endeavour to beget and propagate in all men, The Fear of God, and the Honour of the King, on which two Foundations the Happiness and Welfare of our Kingdom is superstructed. Which, as it is the fervent Prayer, so shall it ever be the constant and incessant Endeavour, in his Sphere and Station, of,

Gentlemen,

Your most Devoted,

most Obedient

and Humble Servant,

Richard Bulkeley.

PSAL. 126. V. 3.

*The Lord hath done great things for us,
whereof we are glad. —*

WHen God ever signally appeared in the behalf of his People the *Jews*, to relieve them in their Wants, to assist them in the day of their Distress, and so exerted his Almighty, interposed his own Sovereign Power for their Deliverance ; when ever he wonderfully preserved them from any Danger that did beset, any Calamity that did befall them, we still, we as constantly find them (tho a stubborn and head-strong People) making their solemn and grateful Returns, paying their most enlarged Thanks, and just retribution of Praises. Thus, when the Depths of the Sea overwhelmed *Pharaoh* and his whole Host, so that they *sunk into the bottom as a* Exod. 1 *Stone, and as Lead into the mighty Waters ; when the* Ver. 6. *right hand of the Lord became glorious in Power, dashed their Enemies into pieces, and might have involved them in the same Ruin and fatal overthrow, but yet miraculously preserved them, so that they went on dry* Ver. 19. *Land, even in the midst of the Sea, we have Moses composing his* Ύμνος *his triumphant Song of Thanksgiving, and in a most devout, most dutiful manner, lauding and praising his God, and acknowledging*

A 3
him,

him, *v. 11. glorious in holiness, fearful in praises, doing wonders.* And thus also, not to mention any more instances, when the Children of Israel were deliver'd and freed from twenty years Slavery and Servitude, which they had suffer'd under *Jabin* King of *Canaan*, we find *Deborah*, and *Barach* the Son of *Abinoam*, as you may read in the fifth Chapter of *Judges*, magnifying God the Author of their Liberty. And as this was their constant, their general Practise, so likewise in parti-

Dr. Patrick. cular this Psalm (as a Reverend Divine of our Church in his Argument upon it observes) *is universally thought to be a joyful Song compos'd by Ezra, or some such good man,* wherein he celebrates the Jews happy deliverance out of *Babylon*, a City to which they were carried Captives for their Sins ; wherein he ascribes the mighty, the unexpected great things, of their return to their Countrey, of their restitution to their Laws, Liberty, and Worship, wholly to the Lord, looking upon this happy turn, this Revolution of Affairs (as well he might) as a thing too great to be effected by bare Humane Power, so wonderful, so incomprehensible, that it was judg'd impossible to be performed. Insomuch that when the Lord stirred up the Spirit of *Cyrus* King of *Persia* to issue out his Royal Proclamation for their Return to *Jernsalem*, we read in the first Verse of this Psalm, that they were *like unto them that dream*, that they could scarce be wrought into a belief of their Happiness, and that they look'd upon themselves under some soft delusion, some kinder Deception, only in a Dream, an imaginary fancy of such unhop'd for, unexpected Felicity ; but then, when they met with no obstruction or impediment, when they clearly perceived, and had sufficient demonstration and Conviction that God had wrought this

Ezra 1.
v. 2, 3.

this for them, and that the men of the place not only permitted them, but also help'd them, forwarded them to go ; when, I say, the truth and certainty of this appeared, beyond denial or contradiction, then (as became them) were their Mouths filled with Laughter, and their Countenances with Joy, their Tongues employ'd in singing, and their Breaths in fashioning Hymns to their God, who had magnified his Power in their Deliverance, which justly filled them with Joy and Triumph, so that they expressed themselves in the words of my Text, *The Lord hath done great things, &c.*

And sure, if ever any People under the Copes of Heaven had cause to bless God for any Mercies conferr'd upon them, then certainly we of this Nation have, for those of this days Commemoration. A day, whereon we celebrate a double Blessing ; an Anniversary, whereon we repeat our continued Thanks to Almighty God for the Birth, and for the Return of our present Sacred Majesty ; A Birth, next to that of our B. Saviour's, the most beneficial, most advantageous to us, being the Nativity of the best of Princes ; A Return, the greatest and most signaliz'd Mercy, next to that of our Redemption, being ransomed thereby from the greatest Tyranny but that of Hell, and restored to our Sovereign, and in him to the greatest of Earthly and Temporal Blessings, and therefore have all the reason imaginable to break forth into this grateful recognition of the Psalmists, *The Lord hath done great things for us, whereof we are glad.*

In the prosecution of which words, (which I hope may suit with the serious business of the day) I shall endeavour these three things.

1. I shall observe unto you the great things that God hath done for us ; the signal Mercies he hath vouchsafed unto us in this days Dispensation.

Secondly, I shall endeavour to shew, (since there is no good Christian, or good Subject, which are reciprocal and convertible terms, but will one way or other be glad, and rejoyce in this day which the Lord hath made) which way, and by what means, we may best and most acceptably express our Joyes of it.

Thirdly, and lastly, I shall make some brief Application to the whole, with reference to this Solemn, this Loyal Appearance.

First then, I shall observe unto you the great things that God hath done for us, the signal Mercies he hath vouchsafed unto us in this dayes Dispensation.

Both which Topicks, if taken together, will try the utmost stretch of Thought and Contemplation ; will amount to a Subject that can never be exhausted ; such that Language it self, cannot, with all its copiousness, sufficiently express. So that when we have us'd all our Faculties to utter our Praises, and bespeak our Gratitude, when we have been swallowed up in the deep contemplation of the Divine Goodness and Protection to which we owe our present Stabiliment and Continuance ; when we have almost breathed out our very Souls into Ecstasies of Joy, and pious Raptures of Thanksgiving ; and, in a word, have with the best expressions of exalted Gladness, with Acclamations loud as Thunder, and *Hallelujahs* like the roarings of the Sea, manifested our deep, our profound sense of His Majesties miraculous Restauration from the miseries and hardships of a cruel Exile and unnatural Banishment ; when we have done this and more, we shall still find

matter of wonder before us, to silently admire, when we can no longer express the immense Goodness, and stupendious Bounty of Heaven, extended unto us in these two instances of the Day, the Nativity of our Sovereign, and his Accession to the Throne. And though we may well expatiate on both, and have as great reason to bless and praise God for the one as well as the other ; to bless God, that he who rules over us, rules by undoubted Succession, that he is our Natural Lord, and born Prince, that he sways the Sceptre, not by Violence and Usurpation, as the late infamous *Protector*, not by Adoption, as *Tiberius*, not by Election, as *Vespasian*, heretofore amongst the *Romans*, but by an uninterrupted Lineal Descent, but by an unalterable Right of Inheritance ; a Right, that cannot be alienated without the highest violation of Justice, Oaths, and Laws National, Natural, and Sacred ; tho, I say, these are Blessings (if any can be) equal with those of His Majesties happy, thrice happy Restauration, yet I shall forbear the consideration of them at present, and speak to the latter chiefly, wherein we have sufficient to exert our wonder, and to make us conclude with the Psalmist, *that God hath shewed us his goodness plenteously.* Psal. 59.
ver. 10.

For, when we were void even of all other help, and quite destitute of hope from Men, from the Arm of Flesh, when we groaned, sighed, and languished, and were ready to expire under the heavy Oppressions of Tyrannical and Arbitrary Government, when we had utterly lost, and were totally depriv'd of that we now to the full enjoy, *viz.* our Liberty, Property, and Religion ; when we were consumed even from Morning till Evening, all the day long, our Houses plundered, our Wives violated, our Vir-

gins rapt, and our Churches too, without any respect had to the Sacredness of Temples, sacrileg'd and profaned ; when All but Rebels and Traytors were reduc'd to *Cain's* sad, *Cain's* disconsolate condition, to dread every one they met to be their Executioners; and, to consummate our Miseries, and compleat our Infelicity (that our better Parts might not escape Phantick Rage and Tyranny) when we were deny'd our religious, and well-digested Forms of Prayer, and our Souls almost poyson'd with the blasphemous and fulsome stench of *Extempore* Nonsense ; when the Pulpits were usurp'd by *Jeroboam's* Priests, the Beasts of the People, the lowest, and vilest, and most contemptible Mechanicks, and the rever'd Name and Sacred Word of God abus'd and prostituted by Enthusiastick Canting and unintelligible Babble ; and, in a word, when all the Miseries that can be thought of, by the loss and most savage Murder of the best of Kings, and by the outrageous cruelty of the worst of Traytors, had sadly, had lamentably befallen and consumed the Nation ; then, even then, did it please Almighty God to come in to our Aid and Succour, to free us, by this dayes Blessing, from all the Insolencies, and Spoils, and Devastations of an Army, from all the direful Issues of a Civil and Intestine War, and (for nothing else, nothing less than our Sovereign's Return would have put the period) from all the different Competitions and variety of endless Claims, which would have been still started up, and so consequently begot and bred everlasting Disturbances, circular, eternal Fears : So that a bare exemption from such a long Train, such a complicated Series of Miseries which must have unavoidably ensued such Confusion in the Government ; had no other Blessings (which, God be

be praised, we abound with) been superadded, must have put us upon declaring our grateful Resentments ; but then, if to this we add the miraculous manner of his Majesties Return, it must needs excite our wonder and admiration.

For He was restored to Us, after some Men, some Potent men, had arrived to that Audacious degree, that high pitch of Impudence, as to form and pass an Illegal and Diabolical Act, for *the Exheredation of the Royal Line, for the utter Extirpation and Abolishing of Monarchy it self*, the best of Governments ; He was restored after a Proclamation issued forth, that none should *presume not only to declare and publish*, nay, even to breathe or whisper him, or, to express it in their own terms, *any ways to promote him to be King*. He was restored by *General Monk, to whom they had offered the Government*, and so, one would have thought, should not have proved so industriously instrumental in bringing the Lawful Heir to it ; Nay farther yet, to our greater Astonishment, He was restored, when there was a well formed, well disciplin'd Army on foot against him ; when his own Friends were low and poor, harrassed and oppressed, but his Enemies strong and powerful ; when it was their Interest, as well as Principles, to keep him, now they had him out ; And lastly, for all this, He was restored (which must needs convince even the Rebels themselves, that God was in it) without Opposition or Resistance, without a Hand lifted up, or a Blow struck, tho, had a thousand Lives been sacrific'd, had whole Rivers of Blood been shed, it had proved but a small Offering for so great a good ; but a poor *Victim*, and slender Oblation for so great a Prince ; To see, I say, such an Universal Concurrence among so many different Parties and dis-

Sir R. Baker's Chron.
pag. 588.

Ibid. p. 587.

p. 693.

strict Interests, to see such general and united Joyes, such miraculous Circumstances, attending and waiting upon the Return, must make the most bigotted Phantick either renounce his Reason, or else confess, *that this was the Lord's doing*; and from hence know and learn, *that the Lord saveth his Anointed, and will hear him from his holy Heaven, with the saving strength of his right hand*; as heretofore, when he was driven from his own Kingdom to another People, so likewise now, being seated on his Fathers Throne. For which great and transcendent Mercy let us never cease to bless and praise God, and with our purest Acclamations of Joy and Triumph, *clap our hands, and cry, God save the King*: which in the Hebrew Phrase, as is observed in the Marginal Note of our Translation, is, Let the King live, out-live all his Foes; let him receive fresh and new accessions of strength and splendour, and let him now at the last, be amply and largely recompenced for the times wherein he hath suffered Adversity; for the times wherein he fled before, and was glad to escape his own, but rebellious Subjects; for the times wherein he was reduced almost to *Lazarus* his poor and necessitous condition, and forced for his own Concealment and Security, in an adjacent County, and a little Village, *Madely* by name, to take up with no better an Apartment than a Barn; for the times wherein (like our Blessed Saviour) with Reverence and Submission do I speak it, He took upon him the form of a Servant, nay, and was put about Servile and Culinary Emyloys. Now let the World judge, Was there ever Prince so Great, Just, and Good, exposed to such Hardships, put upon such Indignities as these? Indignities that he never would have been driven to, but by two sorts of men,
since

2 Kin.
11. 12.

Bab. Chro.
p. 609.

since the beginning of the World, namely, the Crucifiers of our Lord, the *Jews*, and the Murtherers of our late King of blessed Memory, the *Presbyterians* and *Independants* ; but I shall forbear entring any farther on this black and dismal scene of Affairs, out of the pure respect I have for the Day, and not for *them*, because I am not willing to overcast the brighter rayes of it with such thick and *Egyptian* darkness, which many of us have too sadly felt, and therefore pass to my second undertaking, which is, to shew how we may best and most acceptably express our Joys of so comprehensive a Mercy we this day commemorate.

(2.) This I shall perform these two ways ; First, Negatively. Secondly, Positively.

First, Negatively. Not by any sinful Methods of Excess and Intemperance ; not by any irregular or exorbitant Excursions, for these will rather call down, than appease God's Judgments, these will engage him not for, but against us, and make us at enmity and variance, and set us at distance with Heaven it self ; nay, and will render us (which we should be loth to be accounted) the worst Subjects and greatest Rebels ; for every Vice carries something of Treason along with it ; each fit of Drunkenness (especially if a National Sin, as in this of ours) damns up to deluge the Land, and each Lust serves to scorch and fire the place of its Inhabitants, and proves the most fatal Conspiracy, arming God against it ; for, as *Solomon* expresses it, *Prov. 1. 32. Even the prosperity of such Fools shall destroy them.* So that if we should thus sinfully Congratulate the Safety of our King, that very act would contribute towards his Ruin ; and in real truth, though we should ever so heartily rejoyce for him

2 Kin.
9. 22.

Salv. de
gub. l. 6.

1 Sam.
12. 15.

him in such a manner, yet, the best that can be said of it, would be, that it was a Loyal way of destroying him; for as, *Jehu answered Joram, What Peace so long as the Whoredoms of thy Mother Jesabel, and her Witchcrafts are so many?* So likewise, what Protection, what Assistance can we expect from the Powers above, so long as Vice and Wickedness abounds, and is encouraged among us? I speak not this (for I would not be misunderstood) to disrepute our intended Festival; I acknowledge with the devout *Salvian, Rideamus quamlibet immensuratum, letemur quamlibet jugiter dummodo innocenter,* We may be glad without measure, we may rejoyce continually, provided it be done innocently and inoffensively; nor do I speak it, that I in the least doubt, or any wayes suspect; but that the whole Action will be performed with Sobriety equal to its Loyalty, which is primitively pure; but only in general, because at such times such Sins are too frequently transacted amongst men: and withall, I affirm, that as long as there is such open and unpunished neglect of Gods Worship, Word, and Sacraments, as long as there is such Contempt of his Sacred Laws, and holy Institutions, such horrid Prophanation of the Lord's Day, and such promiscuous Incontinence, even from the Cottage to the Palace, that unless a more than ordinary Piety stand in the gap, the Event and Issue of these things will be desolation and ruine, the bane and consumption of our King and our selves; it will happen unto us, as the Lord spake unto *Israel, If ye do wickedly, ye shall be destroyed, both ye and your King.* If so be therefore we will not conspire against our selves and Prince, if we will not put helping and assisting hands to our own Misfortunes and Calamities; if we will
not

not be instrumental to effect that which the Papists and Phanaticks are both industriously endeavouring to do for us, let us, as one expresses it in words to this effect,

“ Mistake not Debauchery for Joy and Merriment, Dr. Spark
“ nor drown our Reason, to manifest our Loyalty, 29 May.
“ but pray for the Kings Health, and drink only for our own; and this will be good and acceptable to God and our King, and will bring us under, and recommend us to the Divine Favour and Protection.

Secondly, Let us express our Joyes and thankfulness Positively; by doing those Duties, by making such proportionable returns as become good Christians, that have a thorow sense and conviction of so miraculous and stupendious a Providence as ours of this Day; which may be best performed,

First, By an utter abhorrence, and hearty detestation of all such abominable Practices, and Disloyal, Annomarchical Principles, that naturally lead, dispose and debase the minds of men into such bold, daring, and unlawful Attempts, as to fight against, and drive out of his own Territories the Lords Anointed; which are such as these and the like. Namely, *That Princes, for just causes* (as if there could be any such, when they sin only against God) *may be deprived. That the People taken collectively, are better than the King, and of greater Authority. That they may Arraign their Prince,* and they might with as much Justice and Equity on their sides, have said, Murderd him too, as they once did; *that it is not sufficient for Subjects not to obey the wicked Commandments of their Prince,* (which we are like to have none of) *but they must resist them also, and deliver the Children of God* (which by a strange kind of Baptism they Christen themselves) *from the hands of their Enemies, as we would*
de-

Book I.
Ch. 4.

deliver a Sheep that is in danger to be devoured by a Wolf Which wicked and damnable Doctrines, with many more of the same leven and stamp, which for the imbittered poyson they carry along with them, I shall forbear to mention, and are at large recited out of *Knox* and *Buehanan*, two factious and rebellious Teachers, by Bishop *Bancroft*, in his most useful Book of dangerous Positions. Now, I say, if we have a hearty and sincere joy and rejoycing, that the King, and in him Monarchy, is restored, we must abhor, dread, and abominate these and such like pernicious Principles, which have seduc'd men from their bounden Duty and Deference to their Prince, by which they have endeavoured, (though with all the Wit and Malice they had they never could) to justifie and maintain their rebellious Commotions against him; otherwise we can have no share or partnership, no communion or fellowship, with those that offer up their *Hosannas* and *Hallelujahs* to him that sitteth in the Heavens, *laughs our Enemies to scorn, and protects us and our Anointed.*

Next, Let this our just Joy suggest unto us an important Duty incumbent upon all good Christians and good Subjects, which shall be this; Not only to offer up unto God our devoutest Praises for this and all other his Benefits conferred upon us, but our earnest, our incessant Prayers also, that He (*for unless God keep the City the Watchman waketh but in vain*) would continue his hedge of Protection about us, and defend us and our Religion, the best and purest in the World, from all the continued Assaults and Batteries that are made and raised against us; and this not only by his Universal Power, as the common Preserver of men, but also, by his more im-

me-

mediate and especial Care, but by his particular Providence, without which, like disagreeing Elements, we shall prey upon, and devour each other. Farther, let us beseech Almighty God (for there never was more need), that He would depute a Guard of Holy Angels, those ministring Spirits, to defend our King and his Royal Brother from all the Plots and Machinations, not only that are, but also that shall ever be formed or managed against them; that he would scatter all their Enemies that delight in Blood, as Dust and Chaff before the Wind; that he would confound their Counsels and defeat their Stratagems, that, like the untimely fruit of the Womb, they might prove abortive, and never see the Sun, never behold the Light; and, in fine, that he will suffer no Weapon forged against them to prosper, though never so often consecrated to such impious and unhallowed purposes.

Last of all. After we have unanimously sent up our Petitions, with all the Purity we are able, to Almighty God, who is a Defender of All them who repose their trust and confidence in him; let us also add our own earnest and honest Endeavours to suppress all malevolent and disaffected Persons and Parties, and so bring, as much as in us lies, all factious disturbers of the Peace, and fomenters of Discord, to their condign and deserved punishment; let us suffer no reproach, we can prevent, to befall, no Dirt to be cast upon the Government; let us suppress all Conventicles and Meeting-houses, the very Nurseries and Seminaries of Rebellion; and, in a word, let us put all the wholsom Penal Laws in Execution (for nothing less will prevail upon our obsti-

nate Dissenters) whose pernicious Doctrines and impious Positions, whose Midnight Plots and Noontide Contrivances, we have good reason, not only to dread and fear, but also, as much as by Law and Honesty we can, to provide against ; especially since we see by their late, that they do not repent them of their former Practises ; especially since we see they are so inured to, so fond of their old *Forty Eight* Republican Principles, that we find by their often, tho not successful Attempts (thanks to Heaven alone, not to them for it) that no Indulgences will win them, nor a thousand Acts of Oblivion make them forget their Villany ; Villany that caus'd all that did but dare to be more honest than their wicked selves, to live such Lives, and be subject to such Tyranny, that, like some of the persecuted Christians of old, they would have embraced Death as a kind and friendly deliverer, that they complained of Life, because of its trouble, and might have cried out with *Job*, *Wherefore is light given to us that are in misery, and life unto the bitter in soul ?* But because, by the blessing of God, and the endeavours of honest men, things are brought to a more promising *Crisis*, and favourable prospect, I shall insist no longer on this point, but shall conclude it with the ingenious Prefacer to the excellent Treatise of Toleration and Comprehension discussed ; " That it is too sadly apparent, from the late Books " and Pamphlets of these kind of men, (speaking of " the Dissenters) and against the Church and State " of *England*, that they endeavour to do that work " which Jesuits, and Jesuited Papists, do most heartily " wish were accomplished. And I will add, that if ever Popery breaks in upon us, as a severe Scourge and

Ch. 3.
W. 10.

and Judgment for our sins, which God avert, that notwithstanding their outcries and clamours against it, yet they will be, in all humane probability, the unhappy Instruments to introduce it ; which I wish they may seriously and in time consider, and by an honest Conformity to our Church, (for there is no other way) endeavour to prevent and remedy, that our Land may not again be overwhelmed with Cruelty ; that our Church, now purified and refined, may not once more be run over with Idolatry and Superstition ; that our Souls may not be enslaved, and our Consciences enthralled ; and, that we may not be brought to this sad *Dilemma*, either to dye barbarously, or to live wickedly, either to resign up our Lives, which is a hard case, or else, that which is far harder yet, to worship a true, living God, after a dead and false manner, which Considerations I leave to them with all the earnestness imaginable, begging them to look into the causeless grounds of their Separation from us, and so weigh these and such like consequences which may fatally ensue, and to repent and amend before it be too late ; which if they will not, let me tell them, this, and many more Discourses extant in the World of this nature, will leave them without excuse at the great day of retribution of all things. And so I pass to my third and last undertaking, to make some brief Application to the whole, with reference to this Solemn, this Loyal Appearance.

Has Almighty God done such great things for us ? Has he been exceedingly gracious to this Land wherein we live ? And has he by his miraculous Providence and wonderful Preservation of him, after the fatigue and toil of a savage War, and tedious Exile, at last

brought back, at last restored our most gracious Sovereign to his own, and most undoubted Rights? Then let this engage us. (in return to such rich and tender Mercies) to do something for his Honour, and to his Glory; and the best we can do, do all we can, is to leave off our Sins, and to repent us of our Vices; that Gods Hand may not as visibly be stretched out against our Sovereign, as it was this day remarkably seen in his Deliverance, that he might be at Peace with and reconciled unto us, and still continue what he hitherto hath been, our Tutelar God, our Protector and Defender: For as St. *Cyprian* answered *Demetrius* the then Proconsul of *Africa*, who objected against the Christians, that they were the cause of all the Evils that did befall them: No, said he, the true reason why so many Calamities happen unto you, is not because the Christians are among you, but rather, *Quod à vobis non colitur Deus*, because God is not worshipped amongst you. So as truly may we assign the cause of our Fears and Dangers to our manifold Wickednesses, to our gross Impieties; for could we be but persuaded to be truly Religious, *To worship God in Spirit and Truth*, which he indispensibly requires of us, and but lead lives answerable to our Vows and Obligations, we might be secure and safe; we might enjoy Wealth and Plenty to the full, like *Solomons* Peace, *on all sides round about us*, and we need not fear (for God would be on our side who is greater than they) though all the Devils in Hell, and Presbyterians on Earth, rise up and conspire together against us.

Bp. Pierf.
Ann. Cyp.

Secondly, Are we, we the Inhabitants, tho not Natives of the County, assembled together, to give our best Testimonies and largest Attestations of our hearty Affe-

Affection to the Government we so happily live under, and are Subjects of? And have we erected a Feast (the usual and ancient way of Commemorating Mercies) to render our Congratulations for his most gracious Majesties Birth and Restauration? Let us then answer the design and intent (which can be nothing less in the worthy and honourable Founders of it then truly good and loyal) by a regular performance and due execution. Let us crown our meeting, as with Loyalty and Sobriety, so with Bounty and Charity, *for with such Sacrifices God is well pleased.* Let our abundance, as the Apostle speaks, be a supply to the wants of the Poor; and then will our Feast be acceptable to God and Man, then will it procure a Blessing for our selves, and the County we are planted in; *Nusquam Dominus meritis nostris ad Præmium decrit.* God is never wanting, always ready to reward our good Deeds. Then will it give a Credit, and conciliate repute to the Institution of it; and then, to say no more, will it bear a Suitableness and Correspondency with the primitive, purest, and most ancient Feasts, in which, the Money that was collected, as *Tertullian* informs us, was not expended in eating and drinking to excess, was not consumed in foul Epicurism and filthy Gluttony, but was laid out and employed, *Egenis alendis humanisque, & Pueris, & Puellis re ac Parentibus destitutis*, and so on; in feeding the Poor, and burying them, in comforting Children that were destitute of Parents and Patrimony, and in helping old and decrepit Men that had spent the Vigour and Prime of their Youth, and the best of their dayes in the Service of the Faithful.

Heb. 13.
16.

Cyp. de Op.
& Eleemo-
synis.

Tert. Ap.
cap. 39.

To

To incite and stir us up to such good Duties, I might propose several Instances of this kind, I might propose several Objects of this degree and nature ; As our care of some poor, and fatherless, and helpless Children ; As our freeing and enlarging some necessitous, and indigent, insolvent Debtors and Prisoners, or, As (which would be a very agreeable Constitution) our establishing a Fund for the Relief of some poor *Veterane Souldiers*, who had almost lost their Lives, but altogether their Fortunes, in the Service of our King and his Martyred Father, in our late unhappy Wars and Contentions ; but I shall commit this to ~~our~~ further consideration, and shall bespeak you once more (for I never can too often) that you would continually implore the Divine Majesty in the behalf of our Earthly one, and beg of him who is the Fountain and Source of all good gifts, that he would make his Reign to come prosperous, safe, and easie, and his Days many, that he would make him a King in the Wise man's Phrase, *against whom there may be no rising up* ; and influence with his heavenly benediction and blessing, all his Affairs, all his Counsels, and all his Undertakings, through the whole course of his Reign over us. And lastly, Let every one of us present, as it is expressed in the Panegyrick spoken to *Paulinus* Bishop of *Tyre*, upon the building of Churches, " With one Spirit and one Soul, never cease to give " thanks and praise to the Author of these our so " great good things ; keeping them fresh in our Memories both now and throughout all succeeding " times ; and moreover, setting before the Eyes of " our Minds God, the Cause of this present Day's " joyful Solemnity, and the Master of this Feast ; both
" by

Prov. 30.
31.

Ensch. Ecc.
Hist. li. 10.
cap. 4.

" by Day and Night, every Hour, and as (I may
 " say) every Moment wherein we fetch our Breath ;
 " let us love him, and worship him, with all the
 " strength of our Souls. And let us now rise up, and
 " with the loud voice of our Affections beseech him,
 " that he would continually save and defend us with-
 " in his Sheep-fold, and that he would afford us his
 " everlasting Peace entire and inviolable in JESUS
 " CHRIST our Saviour, by whom be Glory to him
 " throughout all Ages. *Amen.*

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